m: 986
731. h. 3.
4

THE Art of vvell ſpeaking, BEING A LECTURE Read Publiquely at Sr. Balthazar Gerbiers ACADEMY.

COLOS. 4. ver. 6.

Sermo veſter ſemper cum gratia, ſit ſale conditus ut ſciatis quomodo oporteat vos uni cuique reſpondere.

Let your ſpeech be alway with grace, ſeaſoned with ſalt, that yee may know how ye ought to anſwer every man. &c.

Sr Gerbier d'
Ouvilly (Sir-B.)

Printed at *London* for *Robert Ibbitſon* dwelling in Smithfield neer *Hoſier Lane*, 1650.

THE

Art of Swell-Jockeying

BEING A

LECTURE

Given at Gilbury's

St. Balthazar's Academy

COVENT GARDEN.

Sumptuous in gorgeous apparel, & consulting every
thing upon the Grand Scale, he would
swell, swell, swell.

Printed for London for Robert Hodgson dwelling in
Smithfield near Holier Lane, 1695.

TO THE
Right High, and Supreame Power of this Nation, the Parliament of *ENGLAND.*
AND
In particular to the Right Honorable their Speaker *William Lenthal* Esq; And to every Individuall Member of their ASSEMBLY.

THe Ancients considering in man the faculties ordained to good, distinguisht them in two. The one of well-doing, and the other, of well-speaking.

The Moderns have esteemed the latter lesse considerable, and more dangerous.

As for me, I shall not undertake to judge, as if they had done amisse.

But for as much as I looke upon the one, ordained to the acquiring of the other, and that I highly esteeme the faculty of Wel-Speaking; not to make a vaine ostentation of its Art, but as an Instrument and meanes to provide in Man the desire of Well-doing, and to teach him the way to accomplish

the good which he hath propounded to himselfe.

I have freely addicted my mind to teach in this your Academy, the Art of Well-Speaking, to this end only, in testimony whereof, and for a full justification of my sincere intentions I do humbly present you with the first Lecture in the which I do but declare, that rich quality wihch is in Well-Speaking, to wit; to be the Image and principall sensible argument of what is in us, a Rationall, Intelectuall, and Inmateriall Soule, *which is all one as to say* Immortall, *As for the Rules and Documents which shall be taught hereafter in your Academy to the* Lovers of Wel-Speaking, *to incite them to doe well, It shall bee in imitation of those who having little pocket Watches subject to faile in their Motions, and to bee out of course, are repaired and set in order againa; by the Sunne which cannot faile in his splendor, nor his Motion.*

You are this day (Most Honourables) *the light of the State, you are the* Movers *of the great Body of the* Common wealth, *You are* (I *say, the Publicke* Voyce, *and Your Voice is as the* Voyce *of* God.

And therefore those Orders which I intend to give to such who desire to learne to speake well, shall all waite the Dictates of Your Votes *and* Commands. *Else I should rather chuse, to teach, and to learne Silence: continuing stil,*

Your
most prostrate humble and
obedient Servant,

From the Academy
this 6 of January *Balthazar Gerbier.*
1649.

The

The Art of well ſpeaking, being a Lecture read gratis at Sir *Balthazar Gerbiers* Academy.

Prov. 8. 6, 7.

Audite nam præſtantia eloquar, & aperura labiorum meorum eloquar recta; nam veritatem meditatam effert palatum meum, & abominationi labiis meis eſt effere improbitatem.

Heare, for I will ſpeake of excellent things, and the opening of my lips ſhall be right things; for my mouth ſhall ſpeake truth, and wickedneſſe is an abomination to my lips.

Lovers of vertue:

I Shall at this preſent declare the Naturall deſire in man, to ſpeake well.

The difficultnies which it meetes withall, and the meanes to overcome them.

What is ſought for, is commonly the thing deſired, and hat which is moſt deſired, is ſeldome attained; for

 that

that the thing desired with the greatest eagernesse, is the more difficult by us to be found.

To prove this there will need but little labour, since doubtlesse many of you in seeking what you earnestly desire, have found what you sought not after; and might easily perceive that what you aimed at, was in a manner hidden from you.

And the cause hereof may well deserve our inspection, since doubtlesse the desire in us can be no other then an effect of the matter by us desired.

How then should it happen that our desire being in its owne effect, nevertheleſſe doth seeme to withdraw it selfe from us?

Desire is the coveting of one and the selfe same thing, yet notwithstanding its very strange that the desire, and the object desired (as though they were two contraries) seeme to shun, and be separated the one from the other.

Contraries (as is said) they are not, since betweene the desire and the thing desired, there is a mutuall attractive simpathie and correspondence, yet notwithstanding its so obscure, and disguised, that its very difficult to finde out its grounds.

Therefore, as you may have had many and sundry experiences of this doubtfull case; I shall (whilst you may be pleased to meditate on its resolve) treat of one of the greatest, powerfullest, and most common effects of Appetites in this world, to wit, of well speaking, and give you the proofe thereof.

For that desire is an appetite, all appetites are reduced into three sorts; as, a Naturall appetite, a Sensitive appetite, and a Rationall appetite.

The

The Naturall appetite, belongs only to a body without a ſoule.

The Senſitive appetite, is proper to a ſenſible body.

And the rationall appetite, can only be appropriated unto man, indued with reaſon; nay all three are proper to Man, as well the Naturall appetite, as the Senſitive, and the Rationall; for that in man the Elementary nature co-opperates, and hath its naturall appetite, as you ſee man being heavie deſcends.

The Senſible nature likewiſe is predominant in man, and hath its ſenſible appetites; for man as a ſenſible Animall toucheth, feeles, heares, ſmells, and taſtes.

And above all the reſt, he is endued with a rationall nature, which according to all reaſon is conſequently an appetite likewiſe.

Now all the appetites which are univerſally ſenſible being but three, and thoſe three being perfectly placed in man, he therefore, both by a naturall, ſenſitive, and reaſonable appetite, deſires, ſeekes, paſſionates, and runs with all his might after Eloquence, I meane the Art and Science of well ſpeaking; it is that he aimes at, and what he fixeth on.

True it is, that he doth not alwaies meet with that which he ſeekes for; have I not told you ſo? And more-over, I can aſſure you, that in a State there may be found a great number of Philoſophers, Speculatiſts, and Morall men, nay Divines, Doctors in Law, and in Phyſick; yet you will meet with a very few of all theſe Profeſſions, that have attained to the Art of well ſpeaking; and its more to be admired, that having ſo little of this Art, they make no better uſe of it.

Where-

Whereof at the close of this Discourse I shall give you the reasons, and likewise the meanes how we may obtaine what we desire.

Let me but represent unto you the extent of the desire, and you will finde, that we shall not need to despaire in our successe.

For my scope is to open unto you (in time) all the wayes which may contribute to the accomplishment of our desires.

The appetite then is a desire, and the desire is a reciprocall appetite; this is very easie to be comprehended, but not so easie to be understood, how that naturally men incline to the Art of well speaking. For as I take it, all men being of one kinde, doe generally desire to professe the Art of well speaking, because that all men naturally long for the same thing, and Nature cannot but desire its owne good.

See you not how its appetite is universall, those that serve God in his Church, are the first who are obliged, to endeavour to attaine unto that gift; for that its written, *The lips of the Priests shall keep knowledge*; and who hath ever heard, or found that any other Science is contained in the lips then that of well speaking; for all other knowledge is in the Soule, and understanding of man.

Well speaking doth depend on the Lungs, and the channell which receives and issues forth the Ayre, it depends of the Tongue, and of the Teeth.

Observe the *Jewes*, whose Language is the most ancientest known to us; its Consonants and Vowels are divided into letters depending of the throat, teeth, and lips, and these three parts are most requisite, as being the organs of Eloquence.

But

But the Letters which are pronounced by the lips, are ſuch which are properly and diſtinctly pronounced; and God in ancient times recommending the property of the lips, ſaith, It was to teach men to ſpeake cleerly, and pronounce diſtinctly the Divine Myſteries.

This Science may be properly compared unto Juſtice in Monarchs, and Princes, as being moſt powerfull to keep Subjects in a due obedience, and abſolutely neceſſary in the great Body of a State; for that well ſpeaking in a Princes mouth, is that which above all other things captivates the hearts and affections of his Subjects; and I dare ſay, that though a man were endued with the knowledge of ſeverall Arts, and Sciences, that wanting the gift of expreſſion he will neither be regarded, nor eſteemed of; for, *Scire tuum nihil eſt, niſi teſcire hoc ſciat alter:* And when this gift meets in what Subject ſoever, either by Nature, or by Art, its capable to make it ſufficiently commendable. Behold the Feminine Sex, and though ſilence be farre more commendable in Women then Eloquence, yet notwithſtanding, when any of them excell in that Art, ſhe is ſo much the more to be admired as its unexpected from her: So that the ſpeech of the Woman to our Saviour, *True Lord, but the doggs eate the crumbs that fall from the table*, &c. ought to be remembred with admiration, ſince it was obſerved by him who was the eternall Word, and by which all things had their firſt being: And ought we not to admire that tranſcendent civill expreſſion of *Abigals*, That ſhe would be the moſt humbleſt Servant of all her Husbands Handmaides,

Certainly, the Art of well ſpeaking, be it on what

subject soever (so it tends not to shift off the duty of doing well) is very highly to be esteemed, and consequently greatly to be desired.

No sooner is an Infant laid on its mothers lap, but it strives to speake, and that well too; yet wanting speech, it cryes, whereby it may be conjectured to have many things to say; even so, though contrariwise, when man begins to lose his speech, its taken for a signe of privation of life, for that we then say, the man is dead, and gone.

So that speech, and well speaking, being signes of a livelihood in Nature, I therefore make no difficulty to terme the desire of well speaking to be a Naturall appetite; common unto all men, extant in all men, at all times, soraſmuch as concernes the desire.

The nature of man is not like unto that of Savage creatures, retired and solitary; but its civill, and domestick, nay familiar; and wherefore should she then be bereaved of her universality?

I hold for certaine, that among the Fowles, and Beasts of the Earth, there is a common speech in their severall kindes; for many times the Fishes have been heard to utter a voyce: And there have bin learned Philosophers, that have observed a kind of correspondence in all Animals; in the Birds, Cocks, Hens, Sparrows, Lenets, Canary Birds, and even the greater inhabitants of the Fields; as Buls, Oxen, and Kine, seeme to converse among themselves; And why should they not? since they have inward sencible appetites, the accomplishment whereof depends of another individuall of the same kinde.

Universall Nature would have failed greatly, had it

not

not afforded them ſome externall inſtrument to cauſe their deſires to be underſtood; neither can we expect that Birds, or Beaſts ſhould have ſo great a variety of ſounds, words, or termes; that they ſhould need Dictionaries, or Vocabulers; the Greek, Latine, or Chaldean Tongues, for their naturall diſcourſe, as men have, and the reaſons hereof are only two or three; Firſt, that their familiar converſation is but with a few, who are only capable of the ſame appetite they have. But men converſe with divers Nations, amidſt which, Nature fore-ſeeing, capacities of envie, jealouſie, and enmity one againſt the other; though all men are of the ſame kinde. For though we ſee a man, or a Lady of a faire, beautifully, Lilly, Roſe-like complexion, as we Engliſh generally are; or that we behold a black Æthiopian, as thoſe are who live under the Torrid Zoane. We muſt not imagine to our ſelves that ſuch Creatures differ in their ſpecies, or kindes; and ſince all, and each of us, and of them are poſſeſt with reaſon, which diſtinguiſheth the humane Creatures from all other kindes.

Now Nature (as I ſaid) having fore-ſeene, that all the ſingulars of one and the ſelf-ſame kinde would not love each other, hath not been only pleaſed for our ſecurities, to divide, and to ſeparate us, by diſtances of places, and other powerfull Mediums, as great Seas; vaſt Forreſts, and inacceſſable Hills, but alſo by diverſity of Languages, as well as of termes, and of the manner of ſpeaking; and for my part, I have no other reaſon why moſt expreſſing Nature hath provided ſo many ſorts of Languages, but only to diſtinguiſh a friend from an enemy, fore-ſeeing that, *Homo homini*

 lupus,

lupus, one man would be cruell to another.

And here I ſhall take the freedome to ſay (reſerving entire and uncontradicted what hath beene ſaid in the precedent Lecture, on all the Languages, Sciences, Arts, and Noble exerciſes) that its almoſt a wonder Nature hath not made a dialect, and common proper Ideotiſme to ſo great a Body as that of a whole Nation.

The diverſity of ſpeech (as a man may properly ſay) ſerving man, as the guard about the handle and pomell of a Sword. For that in theſe times a Father is not in ſecurity among his owne Children, nor a Wife in company of her Husband; ſo that the perverſneſſe of this Age might well require as many Languages in a houſe as there are perſons, for as the Scripture ſaith, *Frater venatur in fratrem.* Therefore let no lover of vertue thinke it ſtrange, that amongſt the Academicall Orders, there is an Article inſerted, prohibiting the ſpeaking of any matters of State: leſſe, the diſcourſing of any paſſages of the times paſt, or preſent, for that the Academy is onely to inſtruct; and not to entertaine Diſputants, which onely cauſe contentions, hatred, and enmity: Pardon this ſmall digreſſion.

Neither let us accuſe Nature which hath taken care for all common occurrences, nor was ſhe obliged to reflect on particulars, for the malice of particulars detracts not a jot from univerſall wiſdome.

She hath not only provided in particular for the continuance of generation, but alſo for the univerſall good; which is the conſervation of the Species, or Kind.

There

There remaines yet a second consideration, Why it is that in the Animalls of the Earth, the Birds in the Aire, nor the Fishes in the Sea, wee find not such a rich, or abundant explication of Language, as amongst men, and herein I shall venture to tell you a thiug; which may seeme to be a meer Paradox; or to excuse my selfe better, you will beleeve, that I do but alledge it by way of comparison, or by a Rethoricall figure, by the which at the close of this discourse, you will judge that all that I say is free from Amphibology.

Now, forasmuch as I know, the beasts have but two or three applications, which they cannot accomplish but by themselves. As the appetite of eating, for to sustaine themselves: I would say (as you know very wel) for to repaire that which it looseth in it selse, of its proper substance, and this appetite is the individuall appetite.

The other Appetite, is that of the kinde, to wit, its conservation by it generation, which are all the internal appetites I can perceive; the conservation of its species &of its self, so that having but these two appetites they have no need of any great eloquence to expresse themselves. And the same would bee in the species of man, if he had no other desires.

My selfe having been so curious as to inquire, and dive into the Languages of the Savage Nations, I found that all their Rethorick was to be learned in one houre, and by what one of them had set down in one sheet of paper, I collected that it contained all their tearms, their destinctions, phrases, and maner of speech, And replying unto him, that it seemed to me a thing

impossible, that in so smal a quantity of words, the Speeches, and termes of those Savages should be comprehended.

He answered thus; and very much to the purpose: That Nature had provided them with as many instruments and words as they stood in need of, for as they go naked, and need no cloathes, so they need not the words requisite to expresse a hat, bands, cuffes, shirts, stockings, shooes, and the like, belonging to accoutriments.

And as they dwell in Huts, under trees, and Caves under ground; so they need not those propper termes in buildings, as the Foundation, Walls, the Roofe, the Seeling, the Hall, Chambers, Parlour, Cabbinets, Kitching and the like. And as they make no great use of Kitching, so likewise need they not Larderies, Pasteries, nor Lardry-houses, in that they foule neither Table-cloathes, Napkins, nor any other linnen: And thus hee made it appeare, that they needed not those words, nor those offices, as things not in use with them.

So I remained satisfied of my Schoole-Master, and the more, when I reflected on my selfe, as we may all doe on our selves: the manner of our lives being considered: For that in a moment I found, that if wee should stand in need of as many tearmes, as we doe of severall things, either of instruments, or the like, comprehended in our owne preservation; then there would be as many tearmes necessary, and words to expresse our necessities, and desires, as there may bee drops of water in the Sea. Now this will seem to be a Paradox, and you will hardly beleeve it.

But to instance herein, let one but enter the Ware-

house

house of a rich Merchant, see how many severall sorts of Wares it containes, think on all the severall Species. Againe, goe into an Apothecaries shop, reckon the shelves, the Pots, Drugs, Compositions, Simples, and the various ingredients. Then view a Joyners Budget of Tooles, and so make a generall progresse through all the severall Trades, and vocations amongst men, within and without doores, both by Sea and Land, spare not Ladies Closets, and Cabinets, wherein you will finde a world of things, the names and properties whereof themselves hardly know, nor remember; and then doe but consider with your selves, what an eloquence, and what a superfluous abundance of words there are requisite in these times, because that both in men and women there daily increaseth new desires, which to excuse, I shall terme new necessaries, either invented by Nature, Art, or the fond Conceit of people, the termes and names whereof are so many, as that the Nationall languages cannot sufficiently furnish the store as is requisite.

Doe but observe the *Hebrew* as ancient as it is, it cannot expresse Suger in its owne Speech, but calls it Honey, Manna, not Suger; because that in those ancient times men had not tasted Suger.

The Latines have no word for the Lute, only they cal it a Viol, or Violin, because the Lute was not in use in their dayes. And in some occasions the Greek borroweth Latine termes.

Therefore we must, as aforesaid, apply the necessity of termes, to the severall necessities of occasions, and appetites; which are three in number, naturall, sensitive, and rationall, all three in man, and every

very one particularly in man, as possessing an infinite number of objects, of ends, means, and incessant occasions for to expresse himselfe by.

Now to purchase and make use of them, there must be a Language, there must be words, and those words doe signifie; and they are the more significant when they are distinctly pronounced, methodically disposed of, proper in their significations, gracefull in Preachers, and pleasing to the hearers, so that they may both benefit the speaker and the hearer. And in this point consists particularly the Art of well speaking, being the greatest, the most eminentest, and common'st Art and Science in the world, though the hardest to acquire, and the most difficult to attaine to.

And unlesse it be infused (as it were) into us by a speciall grace of Nature, it will be very laborious to attaine unto its perfection. By Art men become Philosophers, Mathematicians by study, and Masters of Art by exercise.

But the Art of Eloquence, and of well speaking, require both Art and Nature together; as also reading, studying, and experience; as likewise a disposition in all the Organs, abundance of fluent conceptions, memory for the remembrance of the terms, cleernesse of throat, volubility of tongue, freedome of expression, a moyst pallate, teeth equally ranged, open lips; all these being as so many Naturall tooles, absolutely necessary; besides Art, and Study.

All lovers of this Art may be amply instructed in this Science, so they be of a naturall good disposition, since all the Art that can be taught, teaching to the perfection of well speaking, requires such persons as

are

are endued with requisite Organs to utter speech, before the Art of wel speaking can be taught unto them; since Art only serves to accomplish the appetite of Nature.

Now what I have told you is but very little of the excellency of well speaking, for that its in man an extreame sensible appetite, and in this consideration it surpasseth as farre the first, as the sensible Nature surpasseth the simple elementary Nature; or that of the simple elements which are mixt.

Well speaking, nay only speaking, is a sensible vocall action, I meane not the intellectuall speech which is likewise proper unto God, as to Angels: Speech, is the cogitation of the intellectuall, and is placed in the ranke of the skilfull objects, as their Image is an intellectuall expression; I meane that speech which you now heare, proceeds from me, the vocall word; and though this kinde of speaking is sensible, yet is it not one of those five Senses, by us termed, the Sight, the Hearing, the Smelling, the Feeling, and the Taste.

Speech then being a sensible thing, though not a sence, we doe perceive, and know its excellency by that sence whereof speech is the object; and by the nature of the object you may discover how that well speaking is as pleasing, and icheth more the sences then all other sensible things in the universall world.

Speech hath its source in the bowels, and hath the birth of its conception close unto the Lights, its refined through the channell into its passage, I meane the Throat, and maketh not its issue by the Nostrils, nor by the Eares, nor by the Eyes; but it rubs against, and joynes it selfe unto the Pallate, and is issued out

by the very selfe same way as the Taste is; which is the most delicatest, most necessariest Sence in all Animals.

And this is worthy to be observed, how that some instruments which doe serve for the Taste, are likewise necessary to the production of the speech, and what a rich instruction may we all reape hereby? That meats over hot offend the Pallate, too bitter distastetth it, too flat stupifies it, too sharp disturbs it, too salt offends it, too moyst hinders it, too dry retards its operation, and quite abolishes the taste. By all which arguments we may gather, that the too high speech hinders, the too low profits not, too disdainfull offends, too sweet and amorous corrupts, too harsh irritates; for as it is most necessary to season that meat which is presented to the taste, most exquisitely, so its also very necessary to be verst in the Art of preparing, and seasoning our desire, too much Eloquence is vaine; ostentation savours of a Mountebank, no Eloquence at all, is just like green Fruits, soure and unpleasing.

The taste is an equall sence with the feeling, though according to our accompt we make them to differ; which if they doe, its only in this, that the one is as a perfect, and the other a more perfect thing; for that the Taste is a sence more perfect then the universall feeling throughout all the body. Now wherein I pray consisteth this perfection? the Physitian will answer you; That the perfection of feeling consists in the temperature, to judge of all the extremities which it toucheth; for were it excessively cold, it would not be sensible of the cold matters which might touch the same;

same; and if it were extreamly hot, it would not be moved by the hot objects; the action here is made by some contrariety to the object, unto the power, so that the sence which toucheth, ought to be very temperate in it selfe, for to discerne so many objects which it doth touch.

Above all the parts of Mans body, the palme of the hand, and the sole of the foot are most temperate, and fittest to feel withall; but above all, the place where the taste is framed, for that is the Physitian of the stomack, the judge of the meat, and the arbiter of all what is presented. And since that Nature hath so mixt the taste and the speech, thinke you not Lovers of vertue, that it is a most faithfull advertisement, fore-warning us how that all our discourses ought to be tempered; and as health doth consist in the temperature of the body, so likewise he that speakes well, is temperate in his tongue, and the temper of the tongue, either in matter of discourse, or of speech, is true eloquence.

Therefore if it be ask'd, why a man ought to be well instructed, and well informed, for to speake well, I shall reply; Why must the taste be temperate? you will say, that it is because of the nouriture which doth first passe by the essay of the taste; and I will answer; that as the nourishment of the body ought to passe by the proofe of the taste, which in its selfe is a perfect and a temperate sence; that so likewise the speech being a nourishment of the Soule, as Jesus Christ our Lord and Saviour said to the Devils; *Non in solopane vivit homo, sed in omne verbo quod procedit exore Dei*, must passe by the Art of well speaking; for that the words by which well speaking is framed are

 the

the food of the Soule. And wonder not though I tell you more, that notwithstanding speech and well speaking are all but words, *Verba & voces*, as another saith, yet those that speake a good word, *id est*, that speake well, receive a sensible pleasure by their mouthes.

Of this I am certaine, and have a thousand witnesses; I say not, that a man feeds on the good words of another, for all that is but ayre; and its not only ayre whereon our mixt bodies doe nourish themselves, but the words are tasted by themselves; whereon you need but to examine a Poet hereon, and doubtlesse he will tell you, that he doth in a manner know, and eate his words, there being somewhat in them agreeing with the taste; and certainly, that person that hath spoken somewhat amisse, cannot chuse but consequently remaine very much distasted.

And for the greater demonstration of the delicateneſſe of speech, I shall adde; That since well speaking is conceived by so delicate a sence, as the taste is, and that the mouth, where that sence resides, gives it its birth; nay that in its very birth, and production, it is received by another sence more delicate then the former, to wit, hearing; *Nam auditis per verbum*, so you need not to doubt of the delicacy of its temper, since its that sence which judgeth of all the harmonious reasonances in the universall world. Neither need we to dispute on the largeneſſe of its ample Spheres extent, for that very often it doth not only heare that which it regardeth not, but also those things which are not seene by the eyes of man; neither need we to question its power, both on the bodies, senses, and also on the soule of mortalls.

True

True it is, that this ſence is in the body of man, and in that part of the head which we call the Eares; but no ſooner are they ſtrucken with ſome noyſe, but that this ſence is ſo powerfull, that it formes and communicates both its ſpecies and Images unto all the inferiour ſences; and having once got a footing in the Common-wealth of mans fancy, or cogitation, its the ſence which moves, ſtirres, imbroyles, and commands all our paſſions unto their materiall being; and to ſay more, even from their off ſpring, and formall being.

But on what grounds or conſequences doth this little parcell of ſence move, and ſtirre all the body, ſince it imployes not it ſelfe in the body of all Animals as feeling doth? Certainely, no otherwiſe but by the ſpeech, and by a pronounced diſcourſe; and this we ought more to admire, that the Soule as ſubſtantially intelectuall ſhould only produce (though without it ſelfe) Spirituall and intelectuall things, and that likewiſe the Soule which receives all things, ſhould only receive proportionable ones, as Spirituall accidents; but becauſe the Soule in this ſtate only receives by the meanes of the ſences, that is to ſay, ſuch things which one man may communicate to another; for doubtleſſe God may agitate immediatly in the Soule of man without the ſences.

All what ſhe receives for her Spirituall food was at firſt ſenſible, as being made ſo by its paſſage through the ſeverall Organs; and therefore it muſt of neceſſity follow, that one Soule agitating towards another, and producing ſome ſenſible thing, muſt be ſo Spirituall, or approach ſo neare unto a Spirituall being, that it may

 even

even reach the Soule, and as it were touch it; for that it belongeth not to that part which receives, for to agitate, but only to receive, and to suffer.

Now, that which my Soule can produce and forme of it selfe, for to agitate towards another Soule, during this materiall condition, different to that which shall be hereafter of the Spirituall bodies, is nothing else but a speech, and a well composed discourse. Observe I pray, and consider what I tell you; the Soule doth not agitate towards another, but by well speaking, for that she cannot doe any other thing.

One man touching anothers body with his, may beget some alteration therein, but this happens not unto the Soule; one may looke on another mans body, but that only terminates it selfe on its superficies; but let him doe what he will, he can only pretend to agitate on the intelectuall Soule of another, by the speech which proceeds from his mouth; its that which shakes a man, moves, alters, changes, turnes, and windes him, and leades him to that which the agitating Soule pretends unto.

This is that only sence, and that only part of the body, to wit, the mouth, which by the Art of well speaking animates, and excitates another mans Soule.

I say not, that man is insensible of what he seeth, toucheth, smells, and tastes, for I know that man is a sensible Animall, and that the Soule (which by the meanes of the sences attaineth to the knowledge of things) makes use of the severall actions of the sences, even for its owne instruction; and all those other parcells doe only tend directly, immediatly, and totally for to move the body; but another mans speech, and

his

his formed discourse, is framed by the Tongue, for to expresse the Soules meaning, and by its passage through the Eares, it tends to informe, and instruct the Soule.

Now if it happens that the bodies be first moved, and distempered by the hearing of another mans discourse, it is because the Soule being either incitated, or appeased by good words, doth afterwards by a straiter union, and more entire communication between the one and the others Soule, and Body, reconcile, or separate it selfe; and hence it proceeds, that mans body is sometimes distempered, that his blood is over heated, that his heart beats and pants, and that his Lights do swell beyond measure.

Finally, speech is only proper unto Man, and in no wayes unto Beast; which argueth, that speech is only to expresse the Soule, and what regards the Soule instructing the same, and nourishing it, according to the lesson hereon read by the Master of true Eloquence, Jesus Christ; I say, that lesson which he read to the enemy of Mankinde, who willing his great Master to change stones into Bread, it was answered, that, *Man lived not only by bread, but by every word, &c.* and by this terme Man, the Soule of man is meant, which makes the man. Bread is directly and immediatly proper for the bodies subsistance, but speech is the substantiall, proper, and sole food for the Soule; and not all kinde of speeches neither, but the divine Word, that which comes from God, which informes us of his Will, which instructs us in the knowledge of his Mysteries, and serves to conduct us to him.

And in this manner the Saviour of our Soules, and

the

the Maſter of true Eloquence ſpake; and he ſpoke not only well, but alſo did well; for it is ſaid of his miraculous workes, that *never any man had cured thoſe that were borne blinde*; And as concerning his Eloquence we finde thus; that never any man ſpake ſo well, nor in ſuch termes, for that they were all words of eternall ſaving life.

And ſince we have now attained to the higheſt degree of perfection in this Science, we may ſay, that well ſpeaking proceeds either from an earneſt deſire, or from an extreame reaſonable appetite.

Man deſires to be known for what he is, and nothing vexeth him more then that he ſhould be miſconſtrued, or taken for what he is not; and hence proceeds the uſuall ſaying, What? or for whom doe you take me? for a Sot? a Beaſt? a brutall? a Knave? or a man bereaved of his ſences? To be poore, and to be thought ſo, ſick, old, or young, are things which ſhould not trouble us, though its very lawfull for us to deſire the contrary; as to wiſh for meanes without ſuperfluity, as for to be poore, or rich; in health, or ſickneſſe; thoſe are things which concerne the exteriour, our interiour is that which troubles us.

Nature hath given unto man, and placed in man no other ſigne, nor a more certaine proofe of his being a man, then that amongſt men he is able to diſcourſe.

The Beaſts they goe, gnaw, chew, eate, run, ſee, and the like; and ſome labour with their bodies, ſince we make uſe of them to Till our grounds, carriages, and ſuch like actions and functions, in the which they excell, and farre ſurpaſſe men. For the Eagle hath a more ſharpe eye, and excels in ſight; a Hound a ſtronger

ſcent,

ſcent, a Cat a more ſubtile eare, and ſo ſurpaſſeth man in hearing, and the like.

Man he only ſpeakes, the Beaſts have a kinde of a feigned naturall voyce, and underſtand one another, each in their ſeverall kinds; Parets, and ſuch like, will by Art utter ſome words, and not by reaſon; for that ſpeech appertaines only to God, from whom we received it; and to the inteleſtuall creatures, as to Angels, and unto men; yet its diſputable whether there be a Spirituall and inteleſtuall reaſon in man, for that man is endued with a body like as Beaſts are; and how ſhall we diſcover then whether in ſuch a Veſſell there be Wine, Beere, and not ſimple water; and we cannot prove that there is any more ſence in men then in beaſts, ſave only by the ſpeech; therefore Lovers of vertue, you may ſee, that the ſole argument to prove ones ſelfe to be a man, is ſpeech; the Tongue is the ſole inſtrument, which aſſures by what it utters, that a man is reaſonable; and if that ſhould be taken from him, I can hardly finde any other evidence: Since its moſt apparantly true, that in the darke we cannot diſcern whether we are near unto a Beaſt or a Man, for by feeling of him we may be deceived, but never by hearing of him ſpeake.

Conſider but the Argument, how that we may diſcerne by the ſpeech, not only that its a man, but alſo diſtinguiſh of what Nation he is; as whether he be a *French-man*, a *Spaniard*, a *Dutch-man*, an *Engliſh-man*, and the like. You may remember, how that in the Goſpel, a ſimple Mayden, in *Pilates* houſe, could diſcover *Peter* to be a *Galilean*, and this by his ſpeech; though he proteſted, and ſwore the contrary.

You may all know, that not only Nations are distinguished by their speech, which is no small benefit in this world; to wit, the being verst in Languages, thereby to discover a Stranger, who in all other things can, or may distinguish himselfe; be it in his cloathes, carriage, or in his manner of proceedings, which he may suit very easily to the humour of the severall Nations he converseth with; but its impossible to disguise a mans speech. Nay, besides this, by speech one particular person may be distinguished from another, though his features should be by us forgotten; yet by speech even at the first meeting, he renewes his old acquaintance.

Speech therefore is the most assuredst marke, for that men may be deceived in all other signes. Remember the good old Patriarch, whose age had beseaved him of his eye-sight, leaving unto him only the other four sences; when he was to give his blessing (by Nature due to the first borne) unto *Jacob*, who by the counsell of his Mother, under-tooke to defraud *Esau* of his Birth-right; *Jacob* though disguised, for to deceive all his Fathers remaining sences, yet he could not be defrauded in all; for *Jacob*, we read, cloathed with his Brothers rayments, embalmed by the Lillies, and a sweet savouring scent of the Field, endeavoured to deceive his scent, and thereby to oblige his Father to beleeve that he was *Esau*. Secondly, by the taste, because he had brought him the savoury meat he delighted in; and also by the feeling, though the good old man apprehending as it were the deceit, said, that he might be sure of it; *My Sonne, come neare that I may feele thee, and let me try, and assure my selfe whether thou*

art

art my very Sonne Esau *indeed*; but *Jacob* having covered his hands with skins, and *Isaac* touching them, and finding them to be hairie as *Esaus* were, tooke *Jacob* to be his eldest Sonne; though the good old Patriarch seemed to doubt thereof, as he well might, and said; *The hands are indeed* Esaus *hands, but the voyce is* Jacobs. So that as you see, the voyce distinguisheth not only a *Socrates* from a *Plato*, but likewise it discovereth the disposition and composition of man, both in his Physicall humours, and in his Morall actions. A subtile and a knowing man will discover the disposition of any other, nay of any great Prince, so soone as he shall have heard him but speake, and this farre better then a Phisitian can judge of the constitution of a mans body by the feeling of the pulse; as also by mens handwriting, their disposition may be guest at; the handwriting in divers, bearing a great resemblance with their minde, for that its the Image and representative picture of the voyce, or speech.

But these are the first witnesses by the which the interiour, individuall qualities are discovered, when a man speaks as well naturally as morally; That his discourse be consonant to its subject, that his Phrases and termes be proper, that his pronountiation be quick, slow, cleere, or obscure, as the subject may require; as also by his accent, manner, and the framing of his voyce; doubtlesse all these above named particulars may enduce much, to the discovering of a mans minde; that great Lord and Master before named, hath even taught us the same; saying, that the words which proceed out of the mouth, doe denote the interiour good, or bad qualities of any man.

The Naturalists did thinke, that only the Ayre, and the Water were capable to describe the qualities of such grounds as they past through; if the Water passeth through a Mine, either of Brimstone, Vitriol, or Salt-peeter, the Aire when the wind blows, will sufficiently denote whence it comes.

But the Morall Philosophers may object against the Naturall ones, that a mans speech doth more assuredly manifest, and cleerly declare that which is in the entrailes of mans body, and the inward parts of a mans Soule; then either the Ayre, or the Water doe the inward substance of Mines.

In man there are severall externall notions, and actions, which argue either the perfections or imperfections of the body; but the speech doth explaine the temper of the Soule: Wherefore the speech framed in the mouth of man, and proceeding from the Lights and the Stomack, is in some kinde both corporall and sensible, and in this manner it makes the temper of that body which utters the voyce to be understood.

But the life of a humane voyce, the very Spirituall Soule of that voyce, that is to say, its sence, is partly Spirituall, and partly Intelectuall; its that which enters into the pores by permission of the corporall ayre, where it remaines; and having knockt at the doore, and obtained entrance, the spirit then of humane speech, which is the speeches sence, bereaves its selfe of that Corporeall robe, and is conveyed unto our intelectuall parts, and there manifests it selfe, as in a true draught, the very being, thoughts, conceptions, desires, inclinations, and the other Spirituall passions of him that speaketh.

Speech

Speech, in a word, is the true interpreter, and a most certaine witnesse of the Soule, which is not to be seene in its selfe, being hidden under the clouds of the body; but so soone as a man speakes, its just like unto Thunder and Lightning that breakes forth.

The eies of man which give attendance to the knowledge of another man, are not those placed in the front of mans aspect; but they are his eares on the sides of his head, which must serve to discerne him. Our eyes may discover unto us our exterior parts in a Looking-glasse, but our eares must conduce to the knowledge of those we converse withall.

Speech is the childe of the Soul, its owne first borne, conceived in its selfe, though it be formed in the mouth of man, and it comes not into this world to succeed its Parents; but speech only produceth it selfe to manifest its Father, and therefore we must all confesse it to be a great benefit of Nature, in that having received an intelectuall, Spirituall, and most Divine-like Soule, though this Soule as it were hidden from our sight, which is only capable of materiall, corporall, and sensible things; yet thus it is, that having received an instrument, a medium, and a witnesse which doth assure us, that in this body (though it be earthly) there is something celestiall, though our said bodies be materiall, yet they containe something which is intelectuall; though we be but Animals, yet there is something in us which is Divine, to wit, an intelectuall, Divine, free, and a reasonable Soule.

And to manifest this truth, that is to say, that in our bodies there is such a substantiall quality contained; Nature hath given it a passage, and a meanes to make it

felf both to be heard, and underſtood, to wit, by ſpeech.

The Angels are not environed with this corporeall cover, for they have no bodies that hides them, and makes themſelves to be underſtood among themſelves without any vocall voyce; that they ſpeak is moſt certaine, for that an Apoſtle ſaith, *Though he had the eloquence of Angels, &c.* But they ſpeake not as men doe, with a moving tongue, with a ſhrill throat, their ſpeech is wholly Spirituall; but our Souls being in theſe Bodies like as in a Priſon, Nature having hidden and encloſed it, hath nevertheleſſe left it that little paſſage of the throat, and of the mouth, by which the Priſoner calls for all he ſtands in need of, as alſo manifeſts his juſtification, or cleerly confeſſeth his guilt, and want, for that by his ſpeaking he is knowne for what he is, and his deſerts or demerits are thereby laid open.

If now all this, whereby I have entertained you concerning Eloquence, and the Art of well ſpeaking, hath not been capable to move you to an appetite and deſire, it may be a queſtion whether or no you have a Soule, or whether there be any vertue in your Soules; for ſince ſpeech is the portraicture of the Soule, and of all thoſe beautifull excellent vertues which ſhe poſſeſſeth; why ſhould they be kept ſmothered and hidden? ſince its moſt proper to vertue for to manifeſt her ſelfe, and thoſe vertues which are purely in the Soule; I meane myſticall, and intelectuall vertues, which actually are termed ſpeculatives, and have no other meanes to ſhew themſelves unto the world, then by the Art of well ſpeaking. Let a man know all what may bee poſſibly learnt, let him have the knowledge of God, the skill of the heavenly revolutions of the Planets, of the

Elements,

Elements, of the ſimple and compoſed Bodies, the perfect and imperfect ones. Finally, let him have an inſight in that univerſall Science, the Metaphſicks, who will be able to judge whether or not he poſſeſſe all theſe qualities, nay whether or no we have a Soule; if ſo be we want the Art and manner to make it knowne, and by what ſhall we give a ſenſible evidence that we are men, that we poſſeſſe a rancke amongſt them, unleſſe we give a teſtimony of this our knowledge, which of it ſelfe is a bare nothing ſo long as others know not that thoſe gifts are extant in us; for as we ſaid before, *Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter.* Truly I doubt not but that the deſire to ſpeake well, by the infiniteneſſe of Nature, by the appetite of mans ſences, and by the ſuggeſtion of reaſon, poſſeſſeth a great influence on all men, as I have amply ſet before you.

And though all that hitherto hath been alledged ſhould not ſuffice, what greater evidence can there be given then the univerſall practiſe hereof; which is as an infallible argument of a naturall reaſonable deſire.

So ſoone as man is ſenſible of his being, and begins to know himſelfe, the firſt deſire wherewith he is taken, is to learne for to ſpeake, and for to obtaine this Science; he deſpiſeth the tenderneſſe of this Age, the kinde uſage of Parents, the eaſe of his houſe, and all the other pleaſures which his birth and condition may afford him; he leaves his native Country, paſſeth the Seas, croſſeth the Hills, and puts himſelfe within the incloſure of an Academy, in which the Art of well ſpeaking is taught.

Neither contenteth he himſelfe with the converſation of thoſe Maſters, but he is continually buſied in the.

the perusing of great Oratours; he speakes, writes, and imployes his Pen in this Art, by noting the Sentences, and best succinct Speeches of Oratours and Poets, and the Histories of all learned and famous men, who have left behinde them a gage of their rare qualities, to wit, their memorable workes. Hereby he may attaine to the Art of well speaking, when any occasions shall present themselves, wherein a Gentleman may expresse himselfe with admiration.

More-over, to speake well is a desire, which at all times cleaves to all Lovers of vertue, and this desire of theirs is so great, as that I dare say, there are divers who are more curious of this then any other; for as all men naturally have an ambition to speake well, so you will finde the opinions of the most ablest and learnedst men to joyne in this; That to know much, and to want the Art of expression, is even nothing; and on the contrary, that to know little, and to be able to make ones selfe to be understood, is a great glory; whence I doe conclude, that according to the esteeme of most eminent persons, Eloquence is not only an ornament to that which a man knoweth, but that it also serves for a covering to disguise an ignorant man.

How many are there that passe for able Philosophers, excellent Logicians, experimented Physitians, for great State-men, who all this while have no more knowledge, nor understanding, but a bare way of expressing their superficiall conceits, imitating Merchants, who endeavour to give a faire lustre to their Wares, the better to put them off.

It is not such an Art this Academy intends to teach, but true Eloquence, Sciences to improve reason in men,

men, and Eloquence to maintaine reason before men; Sciences for a mans owne government, and Eloquence to serve the publick; Sciences to compose man, and Eloquence to manifest ones selfe to be man: We must seeke both after the one and the other, for to glorifie God; since that the severall Sciences assist us to know him, and Eloquence makes us able to dilate his knowledge unto others.

Let us accompany Eloquence with Sciences, well doing with well saying; the last without the first serves for a mans condemnation, the first without the last tendeth to our justification; and he that knoweth as much as is necessary for himselfe, and who by his good Language is able to instruct others, cannot chuse but reape a great deale of contentment, satisfaction, and glory.

The Master of all Arts, Sciences, understanding and knowledge, Jesus Christ our Lord, taught his Disciples first to doe well, discovered unto them at the same time the Mysteries of eternall life, and immediatly infused into them the Art of well speaking, the gift of Eloquence, that is to say, he endued them with his most holy Spirit, that their well speaking might prove efficacious and usefull; and why thinke you that the Holy Ghost descended on the Apostles in the shape of Tongues? for no other reason but to assure them that Eloquence, I meane true Eloquence is a gift, that came downe immediately from Heaven, a gift proceeding from the Holy Ghost, neither from Nature, nor from Art.

I doe not deny, but that a good disposition of Nature, and the strength of study must contribute

thereunto; but that Eloquence, or that Science is meerly vaine, that hath not the glory of God for its ayme, and his gift for a principle.

Among the Gentiles there have been eloquent men, among Worldlings there are great store at present; but will you know the difference betwixt the heavenly and earthly Eloquence? Its just like a Cannon discharged with a Bullet, and another only laden with a Ball, which makes as great a noyse as the former, but no impression at all.

The ancient Oratours were only talking men, like unto Parrets; but those that have obtained this gift from Heaven, carry with them a speech, which not only makes a noyse, but also a deep impression in the Auditory; these men speake with knowledge and understanding, and this is mans true speech; the sence, and intelect of what we have said, is a perfect manner of speech, both knowing and learned. In old times they spake with a certaine knowledge, but not with a perfect Science, a Science not to be compared unto that which God gave unto his Apostles by the Holy Ghost, for they were said to have the true science of the Voyce, which is no other but a true sence of what is said.

In all our necessities and wants, let us alwayes have our refuge to the Almighty, and especially that we may obtaine this gift of well speaking; for none can ever pretend to be a good proficient herein, or in any other Science, except he receives the Grace from Heaven.

And since its a gift which we ought to desire above all other gifts; yet all our desires, and endeavours

vours will never be able to make us attaine unto its perfection; for as I have told you from the beginning, and you may have had the experience hereof; what we most desire, is that which we seldome obtaine.

The reason hereof you shall have in a word, and its because we beleeve that we are not able to obtaine it, by our owne industry, labour, and paines, by reading, and by the helpe of good Tutors; but we shall come farre short of our expectations, unlesse we have our recourse and refuge to the true and only Teacher, the Holy Ghost; for let us but accord our hearts unto the Almighties Rules, and Ordinances, and doubtlesse our tongues being our hearts interpreters, will utter most eloquent and pleasant things, &c.

FINIS.

Errata.

Page 1, Line 5.for aperura read *apertura*.l:15:for it r:*be*. p:2:l:2:for more r:*most* l:5:for desires,r:*desired*. l:29:r,*now*. p:6:l:3:r:*welloing*. l:27:r:*which*. p:7:l: 9:r:*each*.p:8:l:3.r:*in its entire*.p:11:l:27:r: *even*.l:31:r:*we have said*. p:12:l:6:for do r.*must*. p:13:l:25:for itcheth.r:*delighteth*.l:29:for into.r:*in*. p:14:l:8:r:*as*.l:25.r: *is*.p:15:l:3:for to,r:*twixt*.l:ib:for unto r:*and*.l:31:r:*it*:p: 16:l:6:r:*even*. l:12:dele *hereon*. l: 4:for know r.*know*. p: 9:l:7:for incitated r:*irritated*.p.20:l:2:for as r:*but*. l:23:r:*oal*:p:22:l: :for which is,r:*so that it is*. l:3:for to w t the being,r:*to be*.l:5:for distinguish r:*distinguish*.p:2 :l:21:r:*to wit*. p:2 :l:3:r:*for*.l: :r: *corporeall*.p:25:l:25:r: *corporall*. p.26:l:4.for makes,r:*they make*. p:31:l:7:dele *not*. In the Epist:for againa r:*against*.